

1980 Youth Conference Issue

**Let your light
so shine before
men, that**

**they may see your
good deeds and
praise your
Father in heaven.**

So Let Us Shine

Matthew 5:16



Taylor University's Weekly News Publication

The Echo

Vol. LXXXII, Issue 7

March 21, 1980

Upland, Indiana

Bill McKee Headlines 1980 Y C

During a recent meeting, one of the many statements made was "how thankful we are to have a 'communicator' not just a speaker." Whether he is speaking to a stateside audience or a gathering in some foreign land, Bill McKee's messages get through. He has conducted a

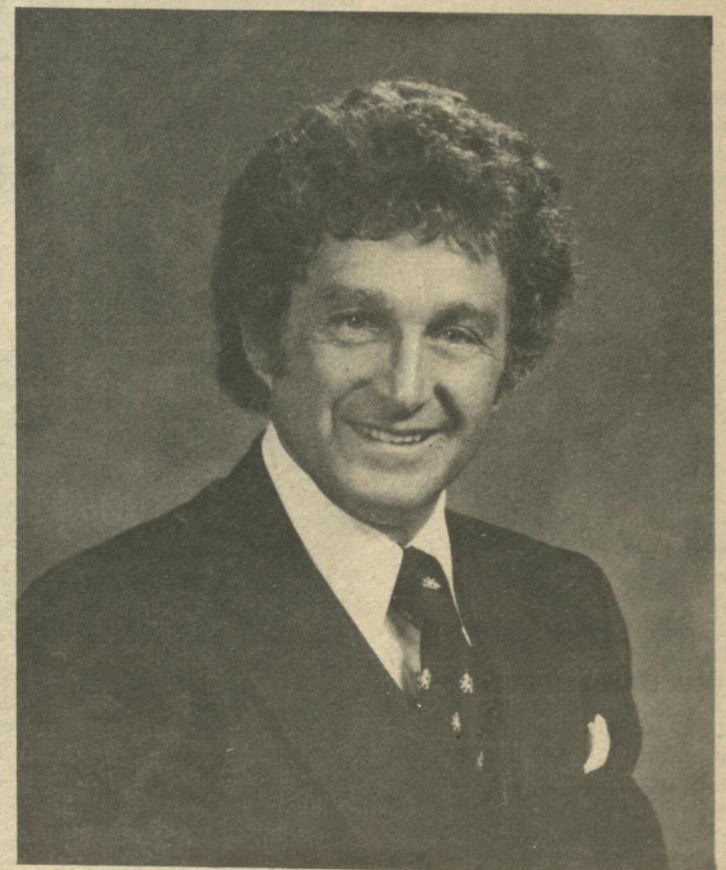
number of successful crusades overseas. Bill's ministry has included twenty-one years with Overseas Crusades, with eight years as a missionary in the Philippine Islands. Because of his athletic ability, he was selected to tour the Orient on several occasions with the Venture for Vic-

tory teams (started by Taylor University's Don Odle), playing basketball and sharing his testimony. His messages and style of delivery have won him acclaim throughout the United States. He was selected as one of the outstanding young men of America by the U.S. Junior Chamber of Commerce. Bill's twenty-one years with Overseas Crusades has given him a world-wide vision. However, he has a deep sense of urgency for the United States and an awareness of its unequalled need for evangelism.

Bill is now president of Bill McKee Ministries, Inc., a non-profit organization governed by a five-member board. Headquarters are located in Mesa, Arizona.

His books, albums and tapes are in great demand by young and old alike. He has authored seven books, everything from humor for youth to gripping volume on prophecy. He has released numerous albums and tapes that deal with a wide range of subjects, including a vital and timely album on the occult and an album on prophecy. He has amazing versatility, and an incomparable ability to communicate dynamically to all age groups.

He and his wife, Sharon, have appeared in two movies and on television. Before a camera or a live audience, one thing is cer-



Bill McKee

tain...Bill McKee is a delightful example of what the "joy of the Lord" really means.

The McKees have two children at home, Jay and Julie. They make their permanent

home in Tempe, Arizona. They also have a daughter and son-in-law, Tami and Steve Russo. Steve is a youth pastor at a church in Southern California.

Co-Chairmen Issue Challenge

Welcome to Youth Conference '80. For 11 months we have been busily preparing for your arrival. And now it's all happening! Our cabinet has done some dynamite brainstorming. The result will be a fun filled weekend ranging from an awesome, muddy mystery game to a moving candle-lighting service.

We hope that this weekend you will share with me as we endeavor to "let our lights shine." Shining Your Light is an exciting experience, but it is also a responsibility which Christ commanded. We hope and pray this weekend will challenge you to understand how you can be one of those shining lights. We have been anticipating your presence with us for 11 months and hope

that it proves to be God's calling for you to shine a light for Him.

Matthew 5:16 instructs us clearly about God's will for our lives. It's easy to understand that functioning, seeing, and walking in the dark of Satan's world is very confusing and depressing, but that's the exciting part, you have a chance to be guided and directed in a path of Christ Almighty—a bright life of Victory and Hope. No more stumbling in dark times and areas of your life, but excitement, victories and blessings in being lead by God, and leading those in the dark into the light, "So let us Shine" starting this weekend.

**Sara DePree
Kevin Conklin
1980 Co-chairmen**

Wheeler Stadium Groundbreaking Tuesday

Ground-breaking ceremonies for the Jim Wheeler Memorial Football Stadium has been scheduled for Tuesday, March 25 at 3:30 p.m. The site of the ceremonies will be north of the entrance plaza of the Odle Gymnasium.

John Wheeler; Larry Winterholder, athletic director; Dr. Lester Gerig, President of the Board of Trustees; Dr. Milo Rediger, President of the University; are scheduled to speak at Tuesday's event.

The stadium will consist of closed-back bleachers, with a seating capacity of 3,000 on the home side of the new field. A section of open-air bleachers, with a 500 seat capacity, will be on the opposite side of the field. "The closed-back bleachers will be good protection against cold winds," Larry Winterholder, athletic director, told the *Marion CHRONICLE-TRIBUNE*.

The main section of the bleachers will be five feet off the ground for better visibility, and there will be a 60-foot heated press box atop the structure.

The stadium will include a sod field with new goal posts and a new score board. It will be surrounded by a fence and there will be a special structure at the entrance. "We will probably have some arches and some kind of memorial for Jim Wheeler," Winterholder said.

The firm constructing the bleachers, Perma-Free Grandstand Co., of Three Rivers, Mich., is charging \$160,000. "The rest of the \$350,000 (Wheeler gift) will be used to sod the field, put in the scoreboard and goal posts, add a paved parking lot, and remodel the fieldhouse," Winterholder said.

The remodeling of the field-

house will consist of improving the dressing room facilities, and moving the weight room from the Don J. Odle Gymnasium to the fieldhouse.

"Our weight room is very small and it would be nice to have more room," Winterholder said.

According to Winterholder there is a possibility of new weight equipment to be purchased for the new facilities. Winterholder has examined the equipment at the Nautilus Family Fitness Center in Marion. "I have contacted the company that manufactures the machines used at Nautilus, but that is all," he

said. "We would like to have new machines when we move into the fieldhouse but that depends on whether we have enough funds."

Work will begin on the fieldhouse as soon as a construction firm has been chosen and contracts signed.

School officials hope that the new stadium-fieldhouse complex will help in recruiting new athletes to the university. "It's nice to be able to tell a high school player taking a look at us that we will have a new field," Winterholder said. "We hope that the facilities will attract some good players."

Y C Schedule

Friday, March 21

Registration	12:00-7:00	CA
Group Sing	7:00	CA
Bill McKee	7:45	CA
Jim Gibson Concert	9:00	CA
Residence Hall Activities	11:15	Residence Halls

Saturday, March 22

Breakfast	8:00-9:00	DC
Bill McKee	9:30	CA
Free Time	11:00	
Lunch	12:00-1:30	DC
Mystery Event	1:45	CA
Free Time	4:00	
Dinner	5:00	DC
Group Sing	7:00	CA
Bill McKee	7:45	CA
Movie	9:00	CA
Coffee House	11:00	DC

Sunday, March 22

Breakfast	7:30-8:30	DC
Discussion/Application	8:45	CA
Bill McKee	10:00	
Dinner	11:15-1:00	DC

Emmy-Award Winning Jim Gibson in Concert Tonight

Emmy-award winning Christian television personality, performer, and recording artist, Jim Gibson, will present a musical concert Friday night following Rev. Bill McKee's message. Jim is twenty-six and currently lives in Aurora, Illinois. He is host and featured soloist on WCFC TV's, Chicago, Christian show, "Windy City Alive." This show won the 1979 Emmy Award for the Best Musical and Variety for a series. The casual format of the show is music and interview program featuring such outstanding artists as Danny Gauthier, Dave Boyer, Honeytree, and many others. "Windy City Alive" is exploring new avenues of Christian music.

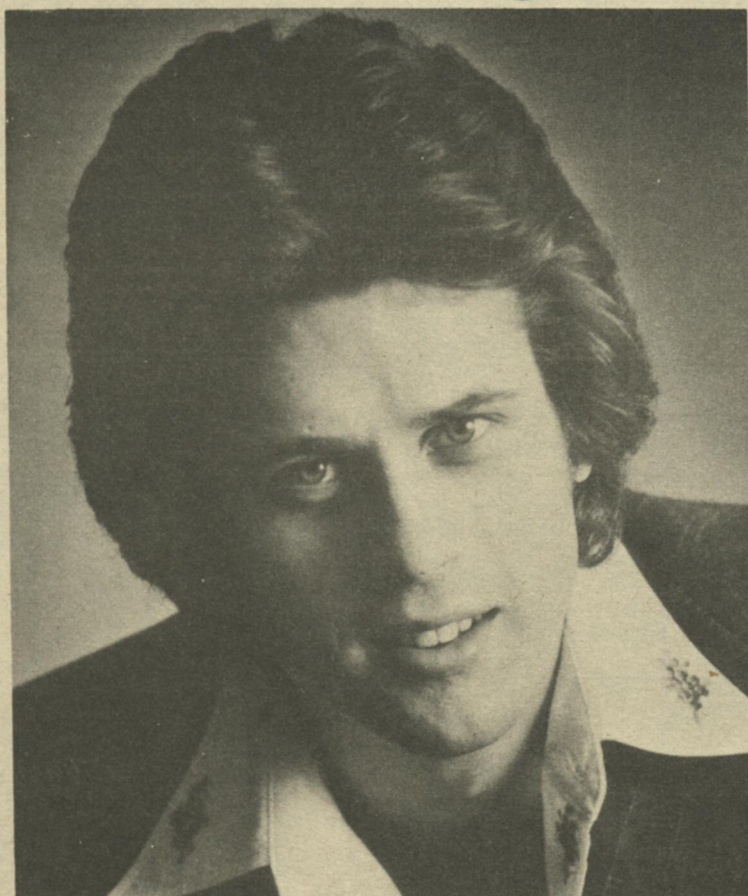
"I want to be a communicator, not a speaker. Communications is a two-way street. People want an honest attitude and I'm trying to develop that."

Jim has always been interested in music; from his school band days to his present show.

"My background was not gospel or church music," he said. "I became a Christian the year after high school graduation."

His decision for Christ caused him to switch from Aurora College to Kings College in New York. At Kings, he hit the road with gospel music teams, playing just about any instrument. He taught himself to play many of them.

"I'm a musician," he said firmly. "Musicians study theory and things like that. Vocalists study technique."



Jim Gibson

Jim has traveled with some really prestigious and well-known Christian groups during the past couple of years. He has sung with the YOUTH FOR CHRIST SINGERS and the WORD OF LIFE SINGERS. During 1974-75, he traveled as the

lead vocalist for the group, TRUTH. He has also traveled with the BILL GAITHER TRIO as a musician and technician. He served as B.J. Thomas' music director during his 1979 tour. Jim says of music, "I love music; all types of music, so much."

Business or God: New Club Formed

Why be just another rat in the "rat race?" Conforming. Cheating. Conniving. Cutting corners. Giving kickbacks. Lying. Anything to make a buck. A new organization on campus claims you don't have to be a fast-living stereotype to succeed.

Next Wednesday, March 26, the Christian Business Corporation will sponsor its first club meeting. This first meeting is the result of an exciting idea to provide an "out-of-classroom" experience which integrates Christian concepts with business concepts. In an effort to do this, CBC will be enlisting the help of area business people who have proven in their own life that once Christ is

given priority, business decisions are made much more easily. Throughout the year, CBC hopes to also provide solid Christian fellowship to those interested in business. Personal growth will be stressed throughout club meetings and activities with the hope that the organization will not become merely a social or intellectual gathering, but will produce men and women who are willing to run "God's race" and take a stand for Christ in the business world. This will be held WEDNESDAY, MARCH 26th, 6:30-7:30, IN THE DC BANQUET ROOM.

Any questions, call Gary Alms Ext. 293 or 361.

The Echo

Editors.....	Steve Burton
Business Manager.....	Mary Lettrich
News Editor.....	Dave Poucher
Features Editor.....	Scott Cox
Fine Arts Editor.....	David Reiman
Men's Sports Editor.....	Pamela Kareus
Layout Editor.....	Kirby Bradley
Photography Editor.....	Bill Westrate
Photographers.....	Paul Cook
	Michael Becker,
	Phil Sommerville,
	Russ Williams
Lab Technicians.....	Paul Cook, Michael Becker
Cartoonists.....	Terry Haines
	Robert Todd
Artists.....	Janet Briggs
	Kathy Lehman
Typist.....	Sandy Jett
Proofreaders.....	Vicki Cruse, Lisa Slebodnik,
	Jennifer Braun, Rae Ringenberg
Advisor.....	Dr. William Fry

THE ECHO is published weekly by a student staff, for the students, faculty, and friends of Taylor University. Opinions expressed in THE ECHO are not necessarily those of the entire staff — but only those of the writer. Contributions are welcome, but they are subject to editorial approval before printing.

TAYLOR POLICY OF NONDISCRIMINATION: Taylor University does not discriminate against any qualified individual on the basis of race, national origin, sex, or handicap, or national or ethnic origin, in access to, or participation in its educational programs, activities, or employment policies, as required by Credit Box Title VI, Civil Rights Act: Title IX, 1972. Educational Amendments; and Sec. 503-504 of the Rehabilitation Act of 1973. Direct inquiries to Dr. Robert Pitts, Admin. Bldg., Taylor University, Upland, IN 46989. (317) 998-2751, or to Director, Office of Civil Rights, D.H.E.W., Washington, D.C.

Bishop Taylor Provides 'Rich Heritage'

Editors' Note:

This article reprinted by permission of the author, Jim Coughenour, '76, while he was a freshman here at Taylor University. Much of the material was obtained from Dr. William Ringenberg's then unpublished book manuscript, **TAYLOR UNIVERSITY: THE FIRST 125 YEARS**. This article first appeared in **THE ECHO** on March 17, 1972.

Taylor University? Sure, you've heard of it. But have you ever wondered where it got its name? There are quite a few Mr. Taylors around. In case you're curious...

The Mr. Taylor we're concerned with was a man of unique abilities. The historian, John Fletcher Hurst, called him "the modern St. Paul." The prominent Methodist leaders of the last century were both alarmed and fascinated by his dynamic personality and his unorthodox methods.

Halford E. Luccock described William Taylor in his book, **THE STORY OF METHODISM**: "Whenever William Taylor comes upon the scene of Methodist history, whether it be in Baltimore, in California, in India, South America, Africa or Australia, it is like the advent of Hercules. Then the plot thickens. Then the mountains move. He was the Giant with the Seven League Boots."

Born in 1821 on a back-woods Virginia farm, Bishop Taylor saw steadfast examples of godly living early through the lives of his Presbyterian parents. It was not until his twentieth year, however, that he had what he called a "religious experience."

As a result, he became a Methodist preacher, being admitted on a trial basis to the Baltimore Conference on March 15, 1843, was ordained deacon in 1846, and became an elder in 1847.

For the next 49 years he proved himself one of the great giants of the Christian faith.

The first church to which he was permanently appointed was the Hartford Avenue Methodist Episcopal Church of Baltimore. There in 1848, Bishop Waugh appointed him as one of two missionaries to the distant land of California.

Bishop Taylor arrived in San Francisco, still a city of tents, in the autumn of 1849. He wasted no time in his work of evangelizing the grizzled prospectors of the area: the first Sunday found him in a Baptist pulpit. During his seven years there, however, his pulpit was more often a pork or whiskey barrel in the Plaza where he could be heard by 20,000 people at a time.

Taylor was well-fitted for his ministry there. He wrote on the back of a photograph in 1881, "I am six feet high, weigh 207 pounds, and lifted at one raise 760 pounds in my fifty-ninth year."

From California, he went on to the towns of Canada and visited scattered cities across the United States. In 1861, he left for Australia via England. For three years he preached in Australia, New Zealand and Tasmania; thousands of members were added to the Wesleyan Methodist churches.

Early 1866 found him in South Africa working with the colonists and Kaffirs; the next year, in England and Scotland. Bishop Taylor returned to Australia in 1869, and in 1870 went to India where he spent the next seven years among the Anglo-Indians and furthering the work of the gospel there.

In India he developed his unique "Pauline System" of financial support of missionaries. Missionaries, according to this system, were to depend upon their converts contributions and if these were not sufficient, they, like Paul, should work themselves.

The Methodist Church had been a bit skeptical of Bishop Taylor's mission in India, but they were even more disturbed over his work in South America. Bishop Taylor refused to proceed through the usual missionary channels, and a considerable degree of hostility developed toward him and his work.

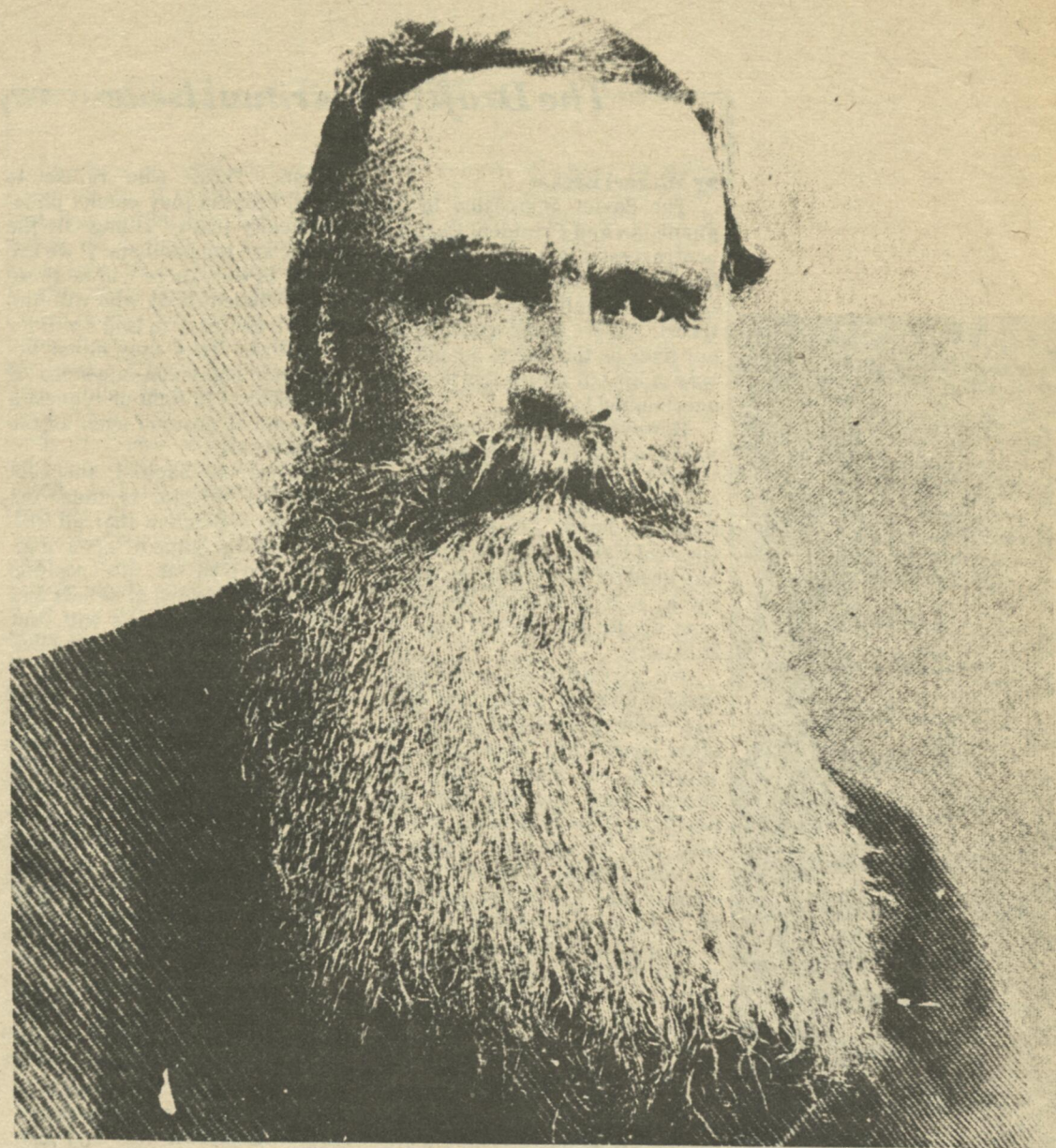
Ironically, the South Conference of the Methodist Episcopal Church appointed him a lay delegate to the General Conference in Philadelphia early in May, 1884, where he was elected as Missionary Bishop of Africa.

Bishop Taylor himself became known as "The Flaming Torch" in the dark jungles of that continent. Africa, unfortunately, proved unusually difficult for his self-supporting system, and the strain began to wear on his health. The General Conference relieved him of his responsibilities in 1896. His last years were spent in Southern California with his family. He died in Palo Alto in 1902.

While Bishop Taylor was at the height of his labors, an organization of lay preachers known as the National Association of Local Preachers (NALP) controlled Taylor University, then known as Fort Wayne Methodist Episcopal College. They decided that as administrators and owners, they had the privilege to rename the college.

Dr. William Ringenberg, assistant professor of history at Taylor explains the NALP's decision to rename the college after Taylor in his book, **TAYLOR UNIVERSITY: THE FIRST 125 YEARS**.

"It is not difficult to understand the desire of the NALP to name their new school after William Taylor. He was a fellow preacher of Methodism, and thus they could identify with him and his amazing missionary accomplishments; but equally important, to them was the fact that Taylor accomplished his feats while ignoring—and even flouting—the somewhat autocratic official agencies of the church. The Local Preachers were resentful of the fact that the regular Methodist clergy had always treated



Bishop William Taylor

them in a condescending manner, and they obtained a considerable amount of satisfaction from observing a man who could successfully "buck the Establishments."

Thus, in 1890, the college was rededicated Taylor University, with Bishop Taylor's cooperation, moved to Upland, in 1893.

This college meant a great deal to Bishop Taylor. He said that the institution lay close to his heart and was in his prayers "at least three times a day" until the last day of his life.

Today, looking back at Bishop Taylor's life, one can realize the

magnitude of his accomplishments. He labored steadily for his Lord, yet his rugged common sense and sense of humor preserved him from fanaticism. This university has a rich heritage in the name of William Taylor, who was indeed, a "modern St. Paul."

Cafeteria Evaluations Explained

by David Reiman

Each semester students receive Cafeteria course/instructor evaluation forms in some of their classes. Many questions have arisen about this evaluation experience and I hope to respond to some to them.

Taylor has used this Purdue-developed system since the Spring of 1975 and has found it to be a valuable tool in aiding the professor to maintain good rapport with his or her students.

The Cafeteria got its name from the fact that it gives a selection of more than 200 possible questions from which the professor or department chooses. Up to 30 questions are included, 10 core questions. The system's purpose is not to measure the student's learning, but his response to learning techniques.

When student responses are

collected they are processed in the Taylor computer system and sent back to the professor. The results enable the professor to compare the responses to his class on a percentage basis with other Taylor professors, as well as professors from other colleges.

Taylor's policy regarding who must use Cafeteria states that all first year instructors are to use the system in all courses. All non-tenured faculty members must also use the system at least once a year in two classes. Tenure professors may use the evaluation system at their convenience. The Taylor administration has found this policy most effective in assisting new professors in their adjustment to Taylor, while not imposing guidelines on tenured instructors concerning their method of measuring effective-

ness.

Some of the tenured faculty have formulated their own evaluation tests, while others make use of the Cafeteria system. Within the last five semesters Cafeteria has been used by 75% of the tenured faculty, suggesting that at least a majority of Taylor professors have an interest in checking their instructional merit.

The Cafeteria evaluation system is not infallible, and it does not measure how much the professor teaches the student, but rather his presentation style as seen from the students' eyes. It does, however, appear to be an effective tool of anonymous student input, and the fifteen minute class interruption seems will justified for this line of communication.

Draft Issue Poses

The Draft: A Spiritual Issue

by Michael Becker

The Soviet aggression in Afghanistan and President Carter's controversial call for the draft has aroused the student population from a half-decade of self-interest. We are being asked to lay our lives on the line to defend the way of life our nation has become accustomed to.

However, we are not being asked to DIE for our country, but to KILL for it. Martyrdom for our country never was the moral issue at hand. To paraphrase General Patton, no man ever did any good for his country by dying for it; it is in making the other man die for his country that we help ours.

We, as Christians, must each make a spiritual and moral decision to the propriety of taking another human life. There are four positions we must choose between: those who will fight, the pacifists, the conscientious objectors, and the cowards. Those of us who choose to fight for our country may find our responsibility to fight an unfortunate result of the Fall. It is the moral responsibility of those of us who fight to defend democracy, human rights, and religious freedom.

But, like people, not all wars are the same. Some wars are fought to repel ruthless aggressors, some wars are fought for religious freedom, and others are fought only to further our own in-

terests. Those who refuse to fight, because they cannot philosophically justify killing OR the cause, are the pacifists. If we are called to war, there will be those of our student body who will find the call contrary to God's will for their lives. They may either accept the legal consequences of their refusal to fight or request a non-combat position such as the medical corps.

Unlike the pacifist, the conscientious objector is under the religious conviction that all killing is wrong. Some of us have already arrived at this position through our doctrinal beliefs and through seeking God's will. But unlike the pacifist, the conscientious objector has the option of avoiding the draft on the grounds of his religious beliefs.

The fourth and final position we may choose is to be that of a coward. The coward will choose to protect his own interest through evasion, but he will not accept the responsibility that will come with his decision. In fact, he may make an attempt to flee the country, if Canada does not close her borders.

As Christians, it would be more productive not to protest the draft but to support each other in prayer as we seek God's will in this matter. The issue is not killing; the issue is responsibility — God's will first and then to our country.

The Responsible Christian

by Chase Nelson

War must be, while we defend our lives against a destroyer who would devour all; but I do not love the bright sword for its sharpness, nor the arrow for its swiftness, nor the warrior for his glory. I love only that which they defend...

Faramir, Tolkien's
THE TWO TOWERS

We are headed toward war—or are we? You and I can make the difference. Is war moral, immoral, or amoral? Some of my close friends feel that war, for any reason, is immoral and consequently, unchristian. Of course, there is nothing nice about war; however, at times it is a necessary and inevitable action, mirroring the very depths of hell.

Today, warriors hide coward-like behind plastic, sterile weapons of death, felling enemies who are no more than flickers on a radar screen. Ominous fighter planes drop megatons of explosives on unaware victims. News from Afghanistan brings horrible tales of the re-birth of chemical warfare. What is that Christian's role in all this? Should we stand

in our havens of peace, waving Bibles in the air, while our friends go off to defend the very peace that we enjoy. Peace is not a natural thing; it must be fought for and defended. People that feel that the peace and freedom enjoyed in the U.S. is worth very little, should travel and talk with foreigners who would give everything they own to live in peace. The Christian's response to the mass genocide in the country that used to be Cambodia was to gather relief and mail it over to them. What has been accomplished? Nothing. Thousands have died this very week. Maybe Christians have another responsibility?

There has been a great deal of interest these days in the Persian Gulf and its oil. Some say that it is in the vital interest of the U.S. to defend this oil rich area. It isn't. We can develop alternate energy sources. Oil is only a popular way to justify the real issue. Issue: we cannot let the Soviets take any more territory, uncontested. But is Soviet troop advancement really worth fighting and dying for? Maybe they will

by Edwin Fenstermacher

War. Draft. Christian. How should a Christian react and respond to a draft? to war? These questions have plagued me for years; and due to the world's present political unrest and the possible reinstatement of the U.S. draft, they have once again been on my mind.

In this article, I'm not attempting to answer the questions because I'm hardly an expert in the area (So if your reading this article to find the answers, you can go on the next article.), but I am attempting to point out the complexities of the questions.

I find it easy when I'm faced with a difficult question to come to a conclusion simply to avoid straining my brain. Although it's easier to accept an answer blindly without reasoning it out, why don't you go with me through some of the problems I've discovered in my attempts to resolve the matter!

Let's first look at the question, "How should a Christian react and respond to war? One of my first thoughts when I envision myself fighting in a war is my coming upon an enemy. Should I kill him when among Moses' ten commandments from God is the commandment, Thou shalt not kill" (Deuteronomy 5:17)? If you would decide to follow the commandment and not kill, then I expect it would be nearly

impossible for you to fight in a war.

I've heard some Christians rationalize their participating in war without breaking Moses' fifth commandment by saying that the word "kill" in ancient Hebrew means "murder" and, thus, they would be killing in war not murdering and, thus, not breaking the commandment.

Well, I agree that the word "murder" probably should replace the word "kill" in this commandment (and indeed it is, in many of the versions of the Bible), but murder is simply premeditated killing; and I don't believe that if I met an enemy in war and shot him that I would not have killed him by accident. Thus, if I killed him on purpose, I have committed murder and broken Moses' fifth commandment.

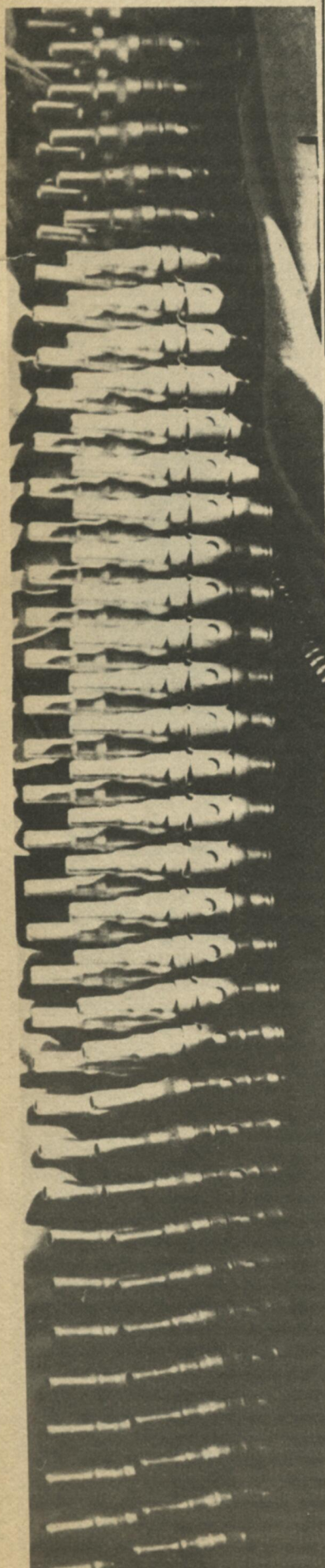
Could we resolve this problem by accepting the fact that there may be exceptions to some of Moses' ten commandments depending on our situation? Phil Hook, our Spiritual Emphasis Week speaker this spring, seemed to think so. At least he suggested this when he justified his lying in the hypothetical situation in which he was asked by German S.S. men if he were hiding Jews in his house when he was.

I have heard fellow Christians reason that a Christian is obligated to participate in a national draft and war because in Romans 13:1 and 2, Paul says,

"Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves."

I see a possible paradox in Paul's statement, however. How can I submit to an authority which tells me to shoot my enemy when that enemy is submitting to his authority? According to Paul in Romans 13:1 both my enemy and I must submit to our governing authorities, thus, shoot each other—for both authorities were established by God. Therefore, in rebelling against either of our authorities, we would be rebelling against "what God has instituted."

A key in dealing with this seemingly paradoxical idea may lie in Paul's description of the consequence of rebelling against authorities, "... those who do so will bring judgment on themselves." Although the word "judgment" many times connotes for me condemnation its actual denotative meaning is not synonymous with the word "condemn." Thus, the result of my not submitting to my governing



Big Decision

War

authorities, which Paul says will bring judgment on myself, would not necessarily be bad.

Well, we could continue to deal with the question, "How should a Christian react and respond to war?" by looking at Jesus' teachings, for example "... Love your enemies and pray for those who persecute you..." (Matthew 5:44), however, this would easily become much longer than I think would be necessary to prove my point that it is not a simple question that we can easily rationalize away or close our eyes to if we are sincere Christians.

As far as the second question, "How should a Christian react and respond to a draft?" your answer would obviously depend on your answer to the first question. If you can justify shooting people, then you should have very little trouble accepting a draft. However, if you can't then I see various ways you could deal with a draft. The following three would probably be most acceptable: to go to prison, flee the country, or become a C.O. (conscientious objector).

I think that whatever choices we would make as Christians we must remember to respect each other's decisions as long as we rationally arrived at them and are sincere in our choices.

I remember my freshman year watching President Carter granting amnesty to all the draft-dodgers of the 60's. I was rather shocked at my fellow Taylor students' vehement response. They were yelling such things as "Wimps!" and "Fraidy-cats!" as the T.V. screen spanned a crowd of draft dodgers.

Well, they may indeed have been just that, but they also may have had more courage than those men who didn't resist the draft. If you have a hard time comprehending this, picture yourself having just received a message from the government that you have been drafted. Which would be easier to tell your parents, that you've been drafted and are joining the army or that you've been drafted and are going to Canada (or jail)?

I've sort of gotten off onto another subject. My point here is simply that we shouldn't judge one another's actions too hastily (if at all).

Now that we've briefly looked at some of the complexities which are inherent in the questions, "How should a Christian react and respond to a draft? to war?" I would like to raise one more question: "Would I go to war to defend Christianity?"

My first impulse is to say, "By all means!" Yet when I really think on the question, I am confronted with a second question: "Can war, a physical experience, protect Christianity, an spiritual experience?" Where does faith in God enter into the answer?

Compromise or Christ: A View of War

"My country, right or wrong," is a thing no patriot would think of saying except in a desperate case. It is like saying, "My mother, drunk or sober!"

G. K. Chesterton

With the rumor of war and the hawks in Washington calling for precautionary measures, I have spent numerous hours studying, talking and praying about the position which I will take concerning the draft and war. On one side of the argument, the political necessities for military action and the traditional allegiance of the Church to the state press for acceptance in a social role. The concepts of American freedom, equality, security, autonomy and, even, supremacy are heralded as justification for interference in events thousands of miles away. On the other side, the words and actions of Christ remind me to be a peacemaker, to forgive wrongs, to love enemies (are the Russians or the Iranians my enemies?), to show patience, to turn the other cheek, etc. Personally, I prefer Jesus to the doctrines of Americanism. For that reason, I have no other alternative but to opt for conscientious objector status.

Feeling c.o. status is only the beginning. I struggle, as a good

many others do, with what exactly I must do, if anything beyond that. A quotation from G.K. Chesterton sheds light on a possible approach: "It is sometimes easy to give one's country blood and easier to give her money. Sometimes the hardest thing is to give her truth." Giving truth is, I believe, being light and being salt. Light, in a world such as ours, tends to expose things that are not generally seen, or are ignored. And salt preserves and flavours. To find what is meat (good and worth preserving) and what is dust, salt must keep its savour. Such work I hope to do with my writing. The strengthening of the good and the uprooting of the bad are the work of love, which appears in the first place as security and order, as anarchy and chaos in the second. In each place, change for the better is desirable; the status quo is unacceptable. (The choice between ultimately senseless murder and eternally meaningful love is, to my mind, clear: Christians throughout the world must stand against the deplorable 'necessities' of war.)

As I have said, I will speak out through my writing. Other persons will make a stand in their own way. Regardless of the way,

each person will have to withdraw all their support from a war effort, without being involved in seditious, traitorous actions. When our country is wrong, it must be set right. By talking with people and presenting the case against Christians fighting in war, an open-minded, tolerant attitude must be held. After all, the decision each person makes is a matter of conscience.

Many persons respond to my view by saying I'm too idealistic. Of course I'm idealistic! Isn't it the Christian ideal to be Christ-like? If political necessity and love of one's country can reduce the love of God in our lives, we had better reconsider our commitment to Him. As a matter of principle, Christians should not compromise their love and life in Christ for acceptance in the world on any issue. That compromise is trying to serve two masters, be it God and country, God and money or God and family. Whenever there is a dispute in principle, the Christian must give only God His due. Therefore, Christians should, as a matter of Faith, renounce all advances toward war and the draft. God's kingdom will in the end overcome the kingdoms and plans of this world.

K. William Rhodehamel

To Kill or Not To Kill

"I'm here to fight for freedom, justice, and the American way."

—Superman

I used to consider the draft as sort of a mistake of the past which we had corrected. It was something my father went through, but which had since ceased to exist. I was happy I didn't have to deal with the issue of war and whether to fight.

Well now look what they've gone and done! I've been brought face to face with a difficult decision, and though the answer isn't required of me yet, it may soon be. I must decide whether to fight, leave the country, or declare myself a conscientious objector.

War has always bothered me, as it probably has nearly everyone. Thousands of people, sometimes millions dying in a battle over what kind of freedom to have. I have often wondered how many of the soldiers really believed in what they were fighting for. How many of the Nazis really believed wholeheartedly in Hitler? How many of the Vietcong really believed in Communism?

Well, I have determined not to fight for something I don't be-

lieve in, so I must examine issues. Is economic security worth fighting for? What about Democracy? Religious freedom? The first one is easy for me. I have never really cared how much money I had, or how I was going to eat. I'm not sure why, but it's always been pretty easy for me to believe that God would provide in that area. I realize that is an oversimplification of economic security, but it does cover the issue more or less.

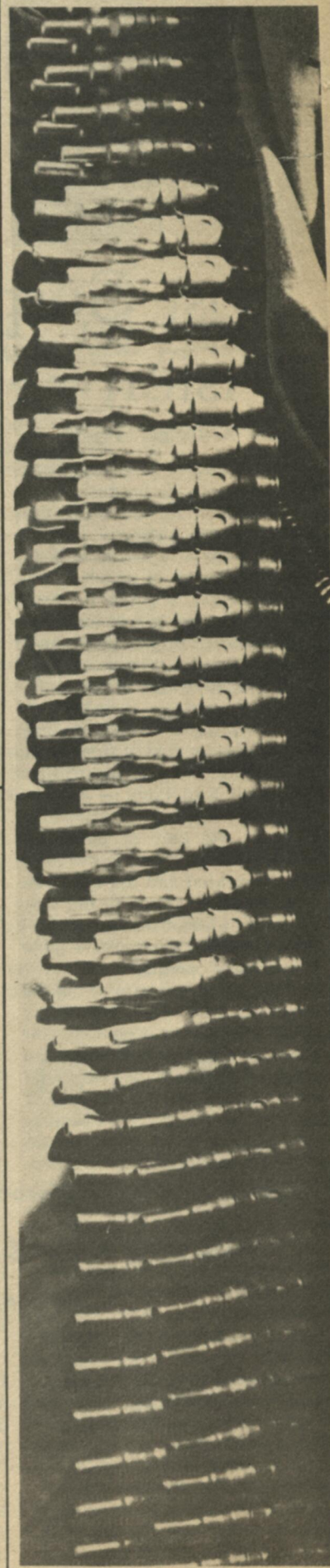
Whether to fight for Democracy is a difficult question. Americans have been sort of programmed with the idea that democracy comes from God, and is the best form of government. I should say here that I'm not extremely patriotic. It really bothers me to face flag, put my hand over my heart, and sing the anthem — or worse yet, pledge allegiance. To me it seems like a form of worship. I wouldn't be willing to die for my country but to me that's not the real issue anyway. The question is, would I be willing to kill for my country? Absolutely not.

But what about the religious freedom (among other freedoms) we have here? Here is where the question becomes one of

ethics. If I would fight for anything, it would be religious freedom. So what does the Bible say? God ordained several wars in the old testament. So far so good. But Christ said "Love your enemies, and pray for those who persecute you" and "Love your neighbor as yourself." When you get right down to it, how can anyone lovingly kill someone else? Every person has as much of a right to live as I do. How can I justify taking away some one's life to protect my freedom? Why must we kill people to protect our right to worship freely? We can always worship, whether openly, or in secret. Is my freedom from persecution worth another man's life?

I feel absolutely positive that if Christ were here now, and if He were drafted, He would not go. The essence of His message on earth was Love. I, therefore, believe it is unethical for Christians to fight in war. If I am drafted, I will declare myself a conscientious objector. And I call on other Christians — not to follow my lead as C.O.'s, but to consider the issue and take a stand one way or another as Christians — KNOWING what we believe.

by Bill Wallace III



Letters to the Editor

Dear Editors:

A few comments should be made to help clarify some misconceptions in Randy Jones' article entitled "Attendance Policy: Last Nail in the Coffin?" appearing in the March 7th issue of THE ECHO. Nowhere in the article was it noted that SGO representatives spoke at the December 13th faculty meeting; at that time, SGO leaders outlined the SGO attendance proposal of October 30th. It was agreed that the faculty were then to respond to a survey questionnaire consisting of three parts: 1. Do you believe the current attendance policy as stated in the Taylor catalog should be changed or modified?

2. If you answered "yes" in question 1, how should the policy be changed? 3. Please comment on the SGO resolution of October 30, 1979. The results for question 1 were that 67% of the faculty respondents (half of the faculty answered the survey) did not wish a change in the existing attendance. Only 5% of the faculty were in agreement with SGO's October 30th proposal.

Based on these results, the Winquist/B. Dickey subcommittee of the Educational Policies Committee wrote a detailed six-page report; the report was ready for the February 7th meeting of EPC since this was the

date when the subcommittee was asked to report back to the full committee. The SGO representatives to EPC surely must have been aware that EPC had given us a deadline (February 7th) to report back our findings. Also, it could be made clear the Winquist/B. Dickey subcommittee was organized by EPC and therefore, is responsible to that body. During the month of January, the SGO leadership agreed to conduct a study of attendance policies of other colleges and universities; this study did not occur.

Some very significant parts of the EPC subcommittee's report

were not quoted in the March 7th ECHO article, for example:

It is apparent the students must do a very thorough preparatory study before submitting FURTHER attendance proposals. The report also noted that the members of the subcommittee wish to express their thanks to both students and faculty alike for good cooperation. We believe the discussion has been a healthy one. Undoubtedly the last word on the matter has NOT been spoken. The concluding sentence of the report said, copies of this report will be distributed to the members of the EPC AND THE LEADERS OF THE SGO. This

was done on February 7th.

The subcommittee believes it is very important for both faculty and students to be sold on the idea that a change in attendance policy should be made—so far the student leaders have not done a good selling job. Again, it should be repeated the SGO resolution of October 30th is dead—but that does not mean the attendance policy is a dead issue. At the February meeting, EPC tabled the October 30th proposal until FURTHER SGO consideration.

Alan H. Winquist

Lost Gospel Team Receives Vision To Form Y C

by Milo A. Rediger, President

The Taylor University Youth Conference is the product of student concern for Christian outreach dating back to 1934. A gospel team was lost—could not find the church in which it was scheduled for a youth meeting. When it was too late to make the appointment, they started back toward campus. On a "nudge" from the Holy Spirit, they (the team) stopped at a church where they saw lights in the ground-floor windows. There they found a group of young people without any adult leadership—and apparently without any caring concern on the part of pastor or youth adviser. The kids were lost and frustrated and did not know what to do. Least of all did they have any idea of the meaning of the gospel or the purpose of a youth group meeting.

The team ministered to the youth in the best way they could—not having been invited or expected—and came home with a burden for unevangelized young people within driving distance of the Taylor campus. They went to the campus chapel—then Shreiner Auditorium—to pray and ask

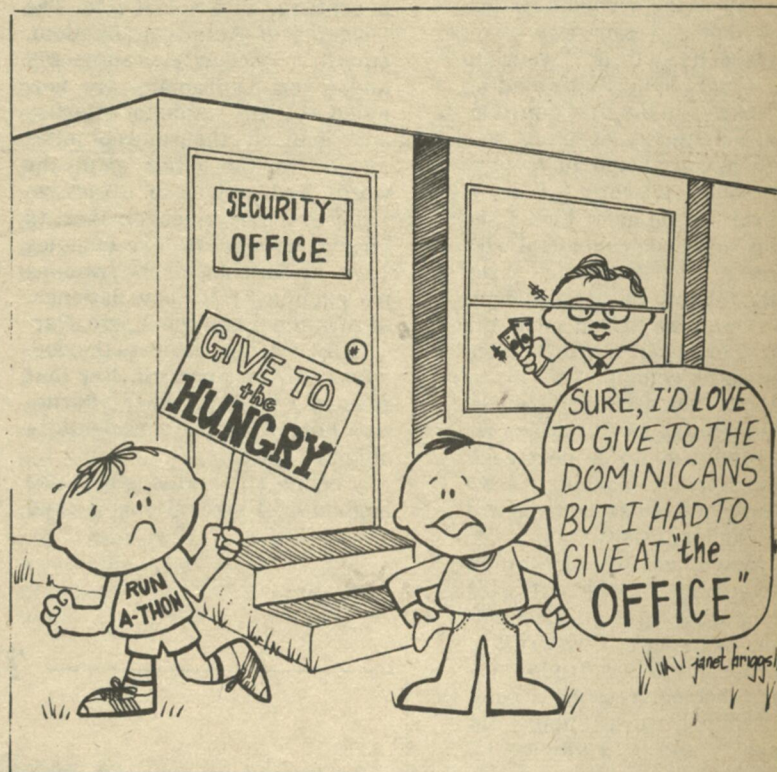
God for guidance. Out of this prayer time was born the idea for the first Youth Conference. The administration approved their inviting youth groups from the area to come to the campus for a weekend of evangelism.

The response justified a second attempt the next year—and then annually for what is now a forty-five year history. Probably at least a dozen other similar conferences have been started in colleges and churches as a direct outgrowth of the Taylor experience. Interest and enthusiasm have been so strong as to carry the movement through the second world war when gasoline was rationed and travel was restricted. Not a year has been missed, and the fruit of Youth Conference will be known only in eternity. Individuals have been converted, lives renewed, churches inspired, and blessing multiplied.

Personally, I have been involved in Youth Conference through forty years. Co-chairman of the fifth year, discussion-group coordinator of the sixth year, speaker for the ninth conference, and cainet adviser from

1944 to the late fifties—these have been opportunities for close involvement with the program. Information sharing and prayer support have kept me fairly close to the conference to the present time.

I believe in Youth Conference. I believe it is consistent with the goals of Taylor University. I am convinced of its potential ministry in the future. What is important now is this year's conference, and I have great hopes and expectations. May God's blessing be upon every person and every part of the 1980 program!



Community Outreach

'Will You Be My Big Brother?'

by Jeff Powell and Sandy Adams

"Will you be my Big Brother or Sister?" This question has been asked of many Taylor students who now find themselves involved spending time with kids in the Upland area. The still growing Big Brother/Big Sister program involves over 200 people from both Taylor University and the outlying community. This is the largest of the Community Outreach programs at Taylor and has grown substantially since last year. The program was developed to involve Taylor students with the local community and especially to provide companionship to many of the kids who need to know that somebody does care. A separate, but similar, program, which also involves Taylor students, also exists at the Evangelical Mennonite Church which works with the children of single parent families. Many of the children in the

area come from homes which may have special problems, but others may just want a Big Brother or Sister to have a friend that will give them special attention.

As stated by one student actively involved in the program, "I have learned that there is definitely a need in this community and that the program is mutually rewarding."

Although many times it is hard to take the time to get together with your little brother or sister, it is well worth it. Many enjoyable times can be spent with your little brother or sister. Rollerskating, ball games, sharing, meeting their family and friends, and even raccoon hunting are some of the experiences shared by those involved in the program.

The main emphasis is one-on-one sharing, but there have been group activities such as roller-skating and a Christmas party,

The hardest part of the program is to make sure that the Big Brother or Big Sister carries out their commitment. This involves many phone calls, trips to the schools, and person to person contact. Even then there are still many kids who still need a Big Brother or Sister or whose Big Brother or Sister hasn't even contacted them. Another difficulty of the program is to insure proper funding. Activities do cost money and most of the cost has been paid by those involved with the program. There is not yet a provision by which the program can be fully supported.

Overall, the program has been successful in helping to meet the needs of the community and providing Taylor students with a chance to get involved. If anyone supporting this program or becoming personally involved contact Student Ministries, ext. 205, Taylor University. Give a kid a break.

What Good Are Men?

by David Imrie

What good are men?
They're not to wise.
They're proud and selfish
and only tell lies.
Impatient and lazy,
they make to much noise;
when it comes to behavior
they're worse than young boys.
Once happily married,
as a matter of course,
just one year later
they'll file for divorce.

They eat to much
and try to act tough
and never know when
enough is enough.
They haven't much talent
can't type or sing.
It seems men aren't good
for anything.
They'd be much better,
men can dispute,
if EVE never touched
forbidden fruit.

Clep Examinations

The college-Level Examination Program (CLEP) Subject Examinations will be given at Taylor University on Saturday, March 22, 1980. The objective section of the examinations will be given from 10:00 a.m. to 12:00 noon in LA 211. The essay section, if required in the specific subject area, will be given from 1:00 p.m. to 3:00 p.m. in the same room.

Students may take CLEP examinations in any one of 20 subject areas to receive college credit. The following CLEP Subject Examinations will be given on Saturday, March 22. (Examinations that require both the objective and essay sections are marked with an asterisk. All other examinations require only that the objective section be taken.)

*Accounting (Intro.)
American Government
*American History
*American Literature
Biology (general)
Business Law (Intro.)

Calculus with Elementary Functions

*Chemistry (General)
*College Composition
*Elementary Computer Programming—Fortran IV
Human Growth and Development
*Macroeconomics (Intro.)
*Marketing (Intro.)
*Microeconomics (Intro.)
Money and Banking
Psychology (General)
Sociology (Intro.)
Statistics
Tests and Measurements
*Western Civilization

Students interested in taking the CLEP Subject Examinations should sign up in the Testing Office prior to March 22. Registration will also take place the day of the examinations. The fee for the CLEP examinations is \$20.

For further information regarding the CLEP examinations on Saturday, March 22, 1980, please stop by the Testing Office in LA 214 or call extension 373.

Zinn-Black Recital Sunday



Linda Black

J. P. Zinn and Linda Black will be having a joint recital on Sunday, March 23, at 3:00 p.m. in the Rediger Chapel/Auditorium. J.P. is a graduate of Moody Bible Institute with a diploma in church music with an emphasis in composition. He is currently a senior at Taylor majoring in music education. His area of concentration is organ.

Linda is a junior, majoring in elementary music education. She has been teaching pre-piano classes and piano lessons this year. Her area of concentration is voice.

Linda and J.P. both will be touring with the chorale this spring break. Linda will be touring the United States with the Continental Singers this summer.

This Sunday, after all the YC conferees are gone and you need an afternoon of variety, come to the Chapel at 3:00 p.m. There will be a reception afterwards in the Student Union.



J. P. Zinn

What Faces Do You Hide Behind?

by Jan Matchette

What Faces do you hide behind . . . ?

How do you really feel—deep down? Can you ask yourself — or does it hurt or frighten you too much . . . ?

Some of us are so effective in our games of evasion — we don't even know ourselves.

If we really took an honest look —

Behind that mask of confidence — would we find someone not sure of himself, frightened of responsibilities — or fighting an image of low self-esteem?

Or, who is really behind that clown?

A person unsure of how others will react to him — without his grease paint, without his ever-present sense of humor. . . ?

Or, what about that shy, meek one in the background — always the martyr, always last . . . you wonder if they have any backbone. . . any heart?—

There may be—and maybe a lot more . . . perhaps an anger—or bitterness that doesn't express itself outloud — maybe just a lonely heart—wanting to cry out, but always coming out a mumble in a noisy world. . .

Do any of these sound familiar?

Or, do you wear another face. . . ?

Why not let that other person out—that person inside who aches to be let out—to be set free. . . ?

Why not?

There is Someone to help you in that struggle Someone who loves you, and cares for you. . . He is there, ready to listen—any time, any place. In fact, He may be asking you now. . . Listen, can you hear His quiet call?

Eat, Drink and Be . . .

MONDAY:
BREAKFAST: Buttermilk Hot Cakes, Smokie Links, Maple Syrup, Assorted Pastries, Asst. Fruits & Juices, Hot Cream of Wheat, Asst. Cold Cereals, Beverages;
LUNCH: French Dip Sandwich, Grilled Ham Patties W/Cheese, Potato Chips, Whipped Potato W/Brown Gravy, Buttered Beets, Japanese Vegetables, Vegetable Beef Soup, Salad Bar, Asst. Desserts, Beverages;
DINNER: Swiss Style Veal, Hungarian Beef Goulash, Buttered Noodles, Whipped Potatoes, Brown Gravy, Baby Limas W/Cream, Buttered Corn, Salad Bar, Asst. Desserts, Beverages;
TUESDAY:
BREAKFAST: French Toast w/Syrup, Sausage Links, Asst. Fruits & Juices, Asst. Pastries, Hot Oatmeal W/Brown Sugar & Rasins, Asst. Cold Cereal, Beverages;
LUNCH: Meatball Sandwich, Pork Chop W/Fried Rice, Potato Chips, Seasoned Green Beans, Buttered Carrots, French Onion Soup, Salad Bar, Asst. Desserts, Beverages;
DINNER: BBQ Chicken, Grilled Pork Steak, Au gratin Potatoes, Mashed Potatoes, Brown & Poultry Gravy, Seasoned Brussel Sprouts, Spiced German Apples, Salad Bar, Asst. Desserts, Beverages;
WEDNESDAY:
BREAKFAST: Scrambled Eggs, Fresh Sausage Patties, Hot Biscuits W/Jelly &

Beverages;
LUNCH: Dagwood Sandwich, Lasagna, Potato Chips, Leaf Spinach, Winter Mix Vegetables, Chicken Noodle Soup, Salad Bar, Asst. Desserts, Beverages;
DINNER: STEAK NIGHT, Grilled Delmonico, Baked Potato, Steak Fries, Seasoned Cut Corn, French Beans, Salad Bar, Asst. Desserts, Beverages;
FRIDAY:
BREAKFAST: Scrambled Eggs, Canadian Bacon, Toast W/Jelly & Honey, Asst. Pastries, Asst. Fruits & Juices, Hot Cream of Wheat, Asst. Cold Cereal, Beverages;
LUNCH: Hogie Sandwich, Baked Cod W/Lemon Butter, Hashbrowns, Mixed Vegetables, Stewed Tomatoes, Salad Bar, Asst. Honey, Asst. Pastries, Asst. Fruits & Juices, Hot Ralston, Asst. Cold Cereals, Beverages;
LUNCH: Tenderloin Sandwich, Ravioli W/Tomato Sauce, Corn Chips, Seasoned Mixed Vegetables, White Hominy, Manhattan Clam Chowder, Salad Bar, Asst. Desserts, Beverages;
DINNER: Roast Beef, Veal Fricassee W/Dumplings, Whipped Potatoes, Brown Gravy, Escalloped Corn, Spiced Apple Rings, Salad Bar, Asst. Desserts, Beverages;
THURSDAY:
BREAKFAST: Fried Eggs, Bacon Slices, Asst. Fruits & Juices, Toast W/Jelly & Honey, Asst. Pastry, Hot Oatmeal W/Apples & Cinnamon, Asst. Cold Cereals,

Desserts, Cornbread, Beverages;
DINNER: Chicken Drummers, Stuffed Cabbage Roll, Whipped Potatoes, Poultry Gravy, Buttered Green Peas, Seasoned Cauliflower, Asst. Desserts, Salad Bar, Beverages;
SATURDAY:
BREAKFAST: Asst. Pastries, Hot Ralston, Asst. Fruits & Juices, Asst. Cold Cereal, Beverages;
LUNCH: Blueberry Waffles, Smokie Link Sausage, Maple Syrup, Blueberry Syrup, Breaded Fish Sandwich, Potato Chips, Buttered Corn, Cream of Potato Soup, Salad Bar, Asst. Desserts, Beverages;
DINNER: Baked Ham, Chicken & Noodles, Whipped Potatoes, Brown & Poultry Gravy, Green Beans in Mushroom Sauce, Sliced Zucchini Squash, Salad Bar, Asst. Desserts, Beverages;
SUNDAY:
BREAKFAST: Asst. Pastries, Hot Oatmeal, Asst. Fruits & Juices, Asst. Cold Cereal, Beverages;
LUNCH: Roast Chicken, Roast Round of Beef, Whipped Potatoes, Brown & Poultry Gravy, Corn on the Cob, Seasoned Broccoli, Salad Bar, Asst. Desserts, Beverages;
DINNER: DELI BUFFET, Asst. Sliced Meats, Asst. Sliced Cheese, Asst. Breads & Rolls, Potato Chips, Corn Chips, Pretzels, Peanut Butter & Jelly, Beef & Noodle Soup, Salad Bar, Sandwich Condiments, Asst. Desserts, Beverages;

Doty Presents Faculty Recital



Donna Doty

In preparation for her graduate piano recital at Butler University, Donna Doty, Instructor of Flute and Piano, will give a faculty recital in the Milo A. Rediger Chapel/Auditorium on Wednesday, March 26, 1980, at 8:15 p.m. The public is cordially invited to attend. Piano compositions by Mozart, Brahms, Ravel and ProkefiEFF will be featured.

Mrs. Doty was a 1966 graduate of the Oberlin College Conservatory of Music as a piano major. Last year at Butler, she completed requirements for a Master of Music degree in flute. She will graduate in May with double majors in flute and piano.

Presently Mrs. Doty performs with the Anderson Symphony Orchestra as well as managing the organization.

Voice of the Voice

by Brad Koenig

Last semester, a computer-randomized survey was taken to poll student opinions and expectations of WTUC. Let it be known that the results were evaluated very carefully in our implementation of this semester's programming policies. What people said they wanted is what we have endeavored to provide. The biggest, most obvious, comments then were for a larger percentage of contemporary Christian music to be included in our daily broadcasting. That was, therefore, our first priority; and we carried it out. Many other suggestions and complaints were attended to, also.

So, as far as could be deducted, we're doing what you want us to do. But somehow we always know that there will be some dissatisfaction with our de-

cisions. It is a broadcasting imperative that we have to flavor our thinking and planning to some degree with what is felt that the campus SHOULD be offered as an audience. We make no apology for our continued endeavoring spurts of creativity. But we cannot always anticipate the response. What is going through your mind?

Are you getting your money's worth? Are we doing what YOU think we could be doing? Have we missed an angle of significance to you? Should we have news every hour? Should we include jazz or classical shows? Should we play more Led Zeppelin, or Good News Circle, or John Denver, or Larry Norman? Should the DJs try to have a fun and games attitude; or a quiet and worshipful attitude; or somewhere in between? Should we

provide more educational programming, or strictly entertainment? Have we overdone the Christian music aspect? Have we still "underdone" it?

These are the kinds of questions we want to be getting feedback on. We can guess at student tastes and we can assume that we are doing the best possible job, but if your view isn't represented, maybe we're treading water. We have the ears to hear, do you have the guts to speak? Tell us what's on your mind. Tell us what you want. Tell us what you DON'T want. But do tell us, or we will have to rely on reading your mind. All mail and inquiries can be addressed to: General Manager, WTUC, Campus Mail. We can also be reached at extensions 480 or 363. It's up to you. We're waiting.

It's Up to You

Baseball Preview

by Kirby Bradley

This year's Taylor University baseball team, with only three seniors on the team, and lots of freshmen to deal with, is going to be in experienced. The team lost its center fielder, right fielder, first baseman, second baseman, third baseman, catcher, and three good pitchers from last year's team. Yet it looks to be a talented group for 1980, and talent is what the Trojans will have to show if they are to be successful.

Pitching is often thought of as being 90% of baseball, and that could be good or bad news for Taylor. Rich Honig is the only thrower with much experience in college ball, and he is expected to be the ace for the Trojans this year. Although he is coming off of knee surgery, sophomore Jeff Butcher will probably pitch a lot for Taylor. He is not a hard thrower, but he has a good curve ball and he understands the game. Freshman Bruce Pritchett may pitch well if he can overcome early-season arm problems. Dave Nonnemacher is a hard thrower who would also be in the rotation when the season gets under way.

Helping the Trojans from the bullpen could be Dan Pederson, a senior who is not a hard thrower but has the control needed to keep the ball low in the strike zone; sophomore Mark Moore, who will improve with experience; and freshman Tim Shultz, who throws hard and has a good knuckle ball.

In the infield, Adley Harms, a long ball hitter, and Todd Shina-barger, a good defensive player, will handle the chores at first base. Byron Mossburg, a fundamentally excellent player from Indiana St. will play at either shortstop or third base. Transfer student Gregg Holloway, who has a good arm, will also be at short or third. Jeff Dusek hit over 300 last year, and he will probably fit in at either short, third, or second base. Dave Imorie, Todd Thalls, Paul Alford, and Mark Wright, should also see action in the infield.

Playing outfield for Taylor will be Brent Dawes, a deceptively fast player who could hit .400 this year in center field; Jim Etherington in left field, who has an accurate arm but is still a question mark at the plate because of inexperience; and Don Mettica, a freshman switch hitter with a strong arm and good bat in right field.

Reid Kennedy should be the catcher for the Trojans this year. Reid has a very good arm which will help Taylor behind the plate. Kenny Groff will provide strong depth in the catching position.

As far as overall team strengths are concerned, defense should be Taylor's strong point. The infield is especially quick, and they should make some plays that help out the pitchers a lot. As for their weaknesses, pitching may fall into that category. The staff is questionable right now, and one or two sore arms could cause serious problems. Hitting should be fine, with a number of players having a good chance to hit over .300.

As for coaching, Larry Winterholter is providing the Taylor players with a dedicated and intelligent approach to the game. The team respects his exhaustive knowledge of baseball as a game, and that will be good for team morale.

The team will travel to Boca Raton, Florida over Spring Break for eight games, a series that will reveal some of the real strengths and weaknesses of this year's Taylor baseball team.

Moore's Foodland

112 Berry St.

998-2949

We'll Take You There

The Taylor University Bus Service would like to inform you of its itinerary for Spring Break. The service is a branch of GO and provides transportation for students to and from the airports so they can get home for break and back to T.U. again when its over.

They are informing you early so that plans can be made accordingly when your plane tickets are purchased. The schedule will be as follows:

March 28

leave T.U. - 6:15 p.m.

arrive Ft. Wayne - 7:30

leave T.U. - 6:15 p.m.

arrive Indy - 8:00

April 7

leave Indy - 8:30 p.m.

arrive T.U. - 10:15

leave Ft. Wayne - 8:30 p.m.

arrive T.U. - 9:45

The present schedule is tentative and additions will be made if the demand is sufficient for TUBS transportation.

For further information contact Steve Beers at ext. 361.

Ivanhoe's

Try Our New

CHEF SALAD

only \$1.69



**good times,
good friends,
good pizza.**

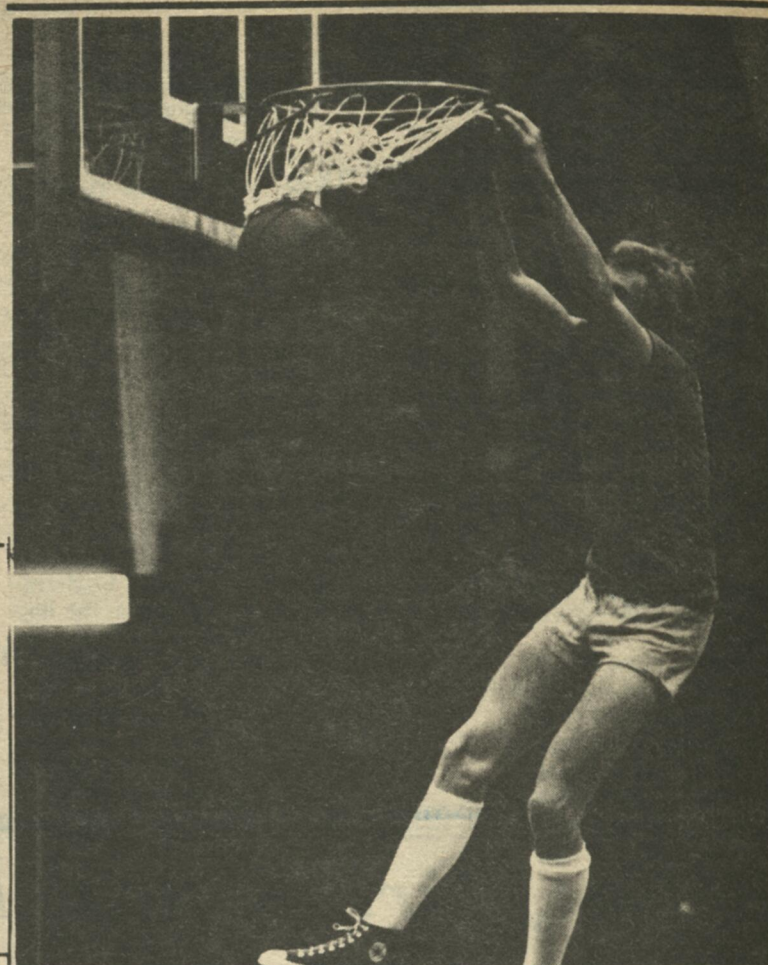
And now great savings, too.

NOBLE ROMAN'S

Bring your college ID for \$1.00 off on any size pizza - Monday's only - 5:00-11:00 p.m.

1414 Kem Road — Marion

Slam Dunk Winner



STADIUM
SPORTS
Come See Us For
Your
Sporting
Needs

"Spring Giveaway

Drawing March 24"

**101 N. Main Street
Upland, IN 46989
998-2347**

**UPLAND EVANGELICAL
MENNONITE CHURCH**

**Sunday Morning Worship
Services:**

8:30

9:45

11:00

Sunday School:

9:45

College Sunday School

11:00

Bus Will Be Running

Evening Service:

6:00



Hair Stylists

15 Operators

**To Serve You
Open 6 Days**

**917 S. Adams
Marion, Indiana
662-0066**